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laid by conditioned reflexes and "memory images," whatever the latter may be as physico-chemical phenomena, that it at no period in the human individual's life really comes into play. The infant's behavior, so far as orientation to symmetrically acting stimuli is concerned, appears to be full of inaccuracies that have to be gradually eliminated. Phylogenetically it may have developed from the behavior of lower organisms with clear and unmistakable tropisms, but one has to deduce the probability of this from one's previously existing belief in good old-fashioned mechanistic determinism: one finds no new support for such determinism from the tropism theory as applied to human conduct.

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*Outline of Social Philosophy.* J. S. MACKENSIE. New York: The Macmillan Co.

This book is an expansion of a short course or lectures delivered at the London School of Economics and Political Science. It seems to the reviewer to be a credit both to the school and the author. Nothing is quite so important in the discussions of social and political life as knowing what after all one is talking about, *i. e.*, what is the meaning of the words one is compelled to use. The words in these matters stand for concepts that are anything but clear, concepts that by their very nature are confused and confusing and not only to the lay mind. To make this evident to the student, to teach him to ask himself even in his private thinking, what he means precisely by his terms is to render a great service. A mastery of the contents of this little treatise would be of great value alike to student and teacher.

From the very nature of the task undertaken it is a philosophy, "an effort to view particular truths and facts in relation to a whole within which they are included." And as a *social* philosophy it "seeks to interpret the significance of human life with reference to that unity."

The author acknowledges his obligation in particular to Thomas Hill Green, and Bernard Bosanquet, and so of necessity to Hegel. But as they have modified Hegel, he in turn has modified their teaching. The error in the Hegelian, which is charged by some with the iniquity of the world war, seems to have been corrected by the author, while preserving that fundamental in human life which was misinterpreted by Hegel and not altogether rightly understood by his Oxford disciples. In the fierce light of the Great War some things are more manifest than they were before. The empirical practical-mindedness of England tends to correct the absolute of

German thought. In both community is the basis. In the one growing up from within by natural process in practical experiments; in the other from without put down upon according to an external idea. In the one the idea is an hypothesis for experiment and modification according to results. In the other correct logical inference from the idea, rather than practical consequence dominates. Mackenzie's book, in spite of his remote intellectual forbears, is English-minded.

The author starts with a consideration of human nature as by its inborn constitution pushing toward community life. In this vast movement of humanity appear the various modes of association, the social institutions that arise in the national order, family, school or education, industry, state, justice. This is followed by discussion of institutions that transcend national boundaries and tend toward the inevitable goal of a world order. They are international morality, law, trade, and of a different character, religion and culture. The essential nature of each of these institutions and their interrelation in the unity or community is exhibited. Gilbert Chesterton's saying: "the important thing about a man is his philosophy" is nowhere more true than in the realm of social philosophy. To have such a philosophy is corrective of the pettiness of the private man, of the narrow-mindedness of specialist in science, and of the partisan and patriot in government. It is the absence of such a comprehensive view which a social philosophy would give them, that makes certain senators partisan politicians instead of statesmen of national and international wisdom and reputation. Such men are anarchists in high places resisting community through dimness of eye and narrowness of sympathy, putting personal, party, and national advantage before human welfare, and inviting chaos instead of organizing it. Whether a man has in such a case a social philosophy, and of what sort it is, is the important thing about him.

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## JOURNALS AND NEW BOOKS

REVUE DE MÉTAPHYSIQUE ET DE MORALE. September-December, 1918. *La réforme de Luther et les problèmes de la culture présente* (pp. 533-573): C. A. BERNOUILLI.—"The ecclesiastical schism of Luther and his followers has been at bottom a strife for the unity of the spiritual existence of Europe. . . . Thus in spite of appearances, it is an analogous crisis that Europe is undergoing at present." *Pourquoi Luther n'a-t-il créé qu'un christianisme allemand?* (pp. 575-612): IMBART DE LA TOUR.—"Did the German